1:Stanford U. S-4, 5 1956 AF16 SW China
AF16

241 near which a pig is kept, and at the time of spring fertilizing the material from the pit is mixed with topsoil or water and spread on the fields. Grass and grainstalks are carefully husbanded to be used as fodder for the farm animal, if the family is fortunate enough to have one, and as fuel for cooking, and, 291 rarely, for heating the house. Cloth is scarce, and clothing is worn until it falls apart; after that the rags are used to make the soles of 342 cloth shoes. Wood for all purposes, is more abundant in Yunnan and Szechwan than elsewhere in China, but farm buildings are made of pounded earth, mud bricks, or, in the rice region, of bamboo lathe and mud plaster. Floors are of earth, and only the dwellings of the wealthiest farmers have 735 glass windows. The dominant fact of life in the Chinese countryside is poverty. This has grown steadily worse during the last hundred years as factory-made goods destroyed village handicrafts, usury and tenancy increased, wars and ineffectual governments brought disruption and oppression, and over-population became steadily worse. "The most bankrupt countryside in Asia is the Chinese. The worst crisis of over-population China has yet had to face has been accompanied by a breakdown of traditional ideas and traditional

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF 16

291
173

PLATE 9 — YEH-YEH, ANCESTOR OF THE MO FAMILY

葉葉一尊者

Yeh-yeh is considered the first ancestor according to the Second Genealogical Chronicle. He arrived in Li-chiang during the reign of Hui Tsung of the Sung dynasty (A.D. 1101–1125).

[p. 28 I]

2: Rock K-5 (1934-) 1947 AF16 Sŏdthwest China AF16

Beyond, the country road is paved and slippery and passes through wheat-fields with thousands of graves to the west up the hill-sides, that is the foot-hills or slopes of the Ts'ang Shan. Traffic is heavy on this road, especially in the month of April when the annual fair is in progress. The hills are bare and brown, the lower slopes, as already remarked, being covered with graves. Here is also a thirteen-storey pagoda, the apex of which is in ruins.[28]

Sails are visible on the lake and boats crossing the placid waters to the district of Tung-hai 東海, East lake [the district is actually east of the lake]. Hundreds of people were on the road, the men all wearing low, broad-brimmed hats covered with a sky-blue oil-cloth, and long streamers of the same color knotted in front over the chest or hanging loose down to the knees. Straw-hat sellers were to be seen; the hats are made from rushes, most of them plain, others ornamented with gaudily colored straw, pink, blue, and yellow.

Fifteen li bring us to the temple of Kuan-yin Ssu 觀音寺 (Goddess of Mercy Temple)[29] (PLATE 5).[1] In front of it kitchens and restaurants were doing a roaring business, for it was at the time of the fair when, in 1922, I made my first visit to Ta-li, coming overland from Siam via Chieng-mai, Keng-tung, Chiu-lung-chiang 九龍江, Ssu-mao 思茅, Ching-tung 景東 and Meng-hua 蒙化. The village near the temple is called Yang-ho-p'u 陽和舖.

Tradition relates that when the soldiers of Han arrived at the frontier, the Kuan-yin Ta-ssu 觀音大士[30] changed herself into an old woman and carried a large rock by means of a rope made of rice-straw. When she saw the soldiers she spat at them. The soldiers remarked that if the old women of the country could perform such work what must be the strength of the young; and this was sufficient to put fear into the camp. The Kuan-yin's rock is now in the court of the temple in the center of a pool containing gold-fish, and with a shrine over it. The old temple was destroyed during the Mohammedan Rebellion (1855–1873) but was rebuilt afterwards. Volumes could be written

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cumference is over 300 li. There are three islands in the lake, the southern being called Yü-chi tao 玉几島 (Jade table island), the central one Ch'ih-wen tao 彩文島, and the northern one Chin-so tao 金梭島 (Golden shuttle [weaver] island).

[28] This pagoda is called I-T'a Ssu 一塔寺 (Single pagoda). It is also known as Hung-sheng Ssu 崇聖寺 and is situated south-west of the city of Ta-li. It is over 100 feet in height and is said to have been built by A-yü Wang (King Aśoka of India). This has also given the pagoda the name of A-yü Wang t'a 阿育王塔 (Pagoda of King Aśoka). It is hardly possible, however, that A'oka should have built it. The *I-t'ung chih* of Chia-ch'ing 嘉慶一統志 (Chinese Geography) records that it was built during the time of the Sui Emperor Wen Ti 文帝 (581–604). The pagoda stands below the seventh peak of the Ts'ang-Shan range.

[29] The real name of the temple, which is written on a board over the entrance, is Ta-shih An 大石庵 (Great rock Shrine). It is also commonly called Kuan-yin-t'ang 觀音堂 and Shih-li-t'ang 十里堂 (Ten-li post-station), as the distance from Ta-li to this temple is commonly reckoned as 10 li.

It is not known when the temple was first built, but the dates of its restoration or rebuilding are extant. It was first rebuilt in 1807; in the reign of Hsien-feng (1851–1861) soldiers destroyed it by setting fire to it. In the second year of Kuang-hsü (1876), the Ta-li Governor, Yang Yü-k'o 楊玉科, rebuilt it. Yang was a native of the district of Li-chiang, having been born in the salt-well village of La-chi-ming 喇鷄鳴. His ancestors hailed from Ching-chou 荊州 in Hu-nan 湖南.

[30] The word Ta-ssu stands here for the Sanskrit term Mahāsattva (perfected Bodhisattva, greater [*mahā*] than any being [*sattva*] except Buddhas).

[1] [See p. 28 E-- Analyst]

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16

Ta-li. From their stronghold, which is the Ta-li plain, they extend north to Ho-ch'ing, one day south of Li-chiang, and thence south-west, where they occupy exclusively the valley of the P'i Chiang 瀘江 with its two towns, Yün-lung 雲龍[1] in the south, and Lan-p'ing 蘭坪 in the north.

The K'un-ming plain is to some extent also peopled by Min-chia, and the women are easily recognized by the brilliant red trousers they wear. They are now a mixed race and, as Terrien de Lacouperie says, "their language bears out the same testimony." In his paper on the pre-Chinese languages he says, "Chinese, Mo-so, Lo-lo, and Tibetan words have been adopted instead of the original vocables, but the Mon character of the language is still recognizable in many words, and the positions of the genitive and of the adjective are in accordance with this indication." The Min-chia are not related to the Tibeto-Burman stock to which the Mo-so or Na-khi belong, but are akin to the Pa-laung, Wa, and others of the Mon-Khmer race. As I have not studied these people, I shall simply give translations of texts regarding them from Chinese works such as the *Yün-nan T'ung-chih* (Great Topography of Yün-nan), etc. *See*: FITZGERALD C. P., *The Tower of Five Glories*, 1941.

The *Yün-nan T'ung-chih*, ch. 199, pp. 8b–9a, states: "Pai-jen first dwelled at Ta-li and Pai-ngai-ch'uan 白崖川. Accordingly they belong to the division of the Pai-man 白蠻 of Chin-ch'ih 金齒 [Chin-ch'ih ch'eng 金齒城 is the present-day Pao-shan 保山 (Yung-ch'ang 永昌) in south-west Yün-nan]. Because the custom of the Pai-i 百夷 was to cover two of their front teeth with gold, they were called the Chin-ch'ih-man 金齒蠻" (Gold-teeth savages). This custom still prevails in Yün-nan; especially in the capital, where Chinese dentists are more busily engaged covering perfectly sound canines with gold than in genuine dentistry.

"To the west of Chin-ch'ih were the T'u man 土蠻 (Aboriginal savages) to whom belonged eight tribes, the Chin-ch'ih, Pai-i, P'o, O-ch'ang 鵝昌 (Marco Polo's Vo-chang), P'iao 驃 (evidently the natives of eastern Burma are meant), the Hsieh 蟹, Chü-lo 渠羅 and Pi-su 比蘇. The Chin-ch'ih-man were originally the Mang-shih-man 芒施蠻. At the time when I-mou-hsün fought all the savages, the Chin-ch'ih tribe were weakened. Afterwards they increased and flourished. For that reason there was established in the Chin-ch'ih and other [tribal] lands an An-fu-ssu 安撫司 (Pacification commissioner). Afterwards the Pai-jen dwelled in the territory of Ching-tung fu 景東府,[2] Yün-nan, Lin-an 臨安, Ch'ü-ching 曲靖, K'ai-hua 開化, Ta-li, Ch'u-hsiung 楚雄, Yao-an 姚安, Yung-ch'ang, Yung-pei 永北 and Li-chiang.

[1] Latitude, 25° 40′; Longitude 99° 23′. According to the K'ang-hsi dictionary the character 瀘 is read *lu* and never *p'i* or *pi*. The people of Yün-lung call their river P'i Chiang, also often P'i Chiang. The character 瀘 used on the local military map and in Yün-nan generally is therefore wrong; it should be 羆, which according to the K'ang-hsi dictionary is pronounced *pi* or *p'i*, and is also given as the name of a river. The *Chiu-ch'ing I-t'ung chih*, ch. 47*b*, fol. 11*a*, states it is also called Lo-ma Chiang 驒馬江 and Shun Chiang 順江, it has its source in Lao-chün Shan.

[2] Pi-su was one of the eight *ch'eng* (cities) of the State of Yung-ch'ang, which was the Li-chiang district during the Later Han dynasty, and is not to be confused with the present Yung-ch'ang just mentioned. During the Nan-chao Kingdom the Pai-man captured Ching-tung, after it had been established by the Meng family as Yün-ch'eng fu 雲成府.

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16

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(*Courtesy Nat. Geogr. Soc.*)

PLATE 70. — THE GORGE SA-BA LO-GKV

薩巴窩古峽谷

The gorge which has no outlet was once glacier-filled; it is now waterless except in its upper part. Forest of spruce and Rhododendron which give way to firs higher up till the gorge. The glacier in the upper right descends from the highest peak, Shan-tzu-tou, its snout is now at the extreme head of the gorge. Photographed from La-so-gko-dshwua elevation 12,300 feet, and 300 feet above the floor of the gorge. The leafless trees in the foreground are larches (*Larix Potaninii*).

[p.140 F]

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16
Sino-Tibetan Border Peoples AE3

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291

(Courtesy Nat. Geogr. Soc.)

PLATE 75. — A NA-KHI FARMER FROM THE VILLAGE OF NU-LU-K'Ü

He wears a felt hat and sheepskin jacket. The men play nursemaid, while the women perform most of the work, except ploughing.

[p. 140 K]

(Courtesy Nat. Geogr. Soc.)

PLATE 76. — NA-KHI WOMEN OF THE VILLAGE OF NV-LV-K'Ö

納 西 村 婦 女 裝 束

The first two (from left) are unmarried, the third is married. Girls usually wear Chinese caps on festive occasions, otherwise a simple cloth is worn on the head with the hair (braids) wound outside. Married women wear their hair in a knob on the top of the head around which a cloth is wound to keep it in place, another cloth is then placed over it as in the picture.

[p. 440]

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16 •
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342

Photo gift — Na-khi Pictures on Mos-so-ts

Na-khi farmers from the Yangtze loop still live a primitive existence untouched by Chinese civilization. The men are tall and sturdy and wear large dark blue turbans.

[p 172 H]

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16 ●
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(Courtesy Nat. Geog. Soc.)

PLATE 97. — A NA-KHI WOMAN FROM MBA-YI-WÛA

She still wears the ancient Na-khi pleated skirt of homespun with blue border. Note the huge earrings.

[p.172 I]

2: Rock K-5 (1934-) 1947 AF16 Southwest China RFN •
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[p. 178 M]

(Courtesy Nat. Geog. Soc.)

PLATE 101. — NA-KHI (ZHÊR-KHIN) FERRYMEN AT FENG-K'O

Na-khi who live in the hot river valleys of the Li-chiang — Yung-ning districts are known as Zhêr-khin. They are all excellent swimmers. See Plate 238.

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2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16
Sino-Tibetan Border Peoples AE3
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291

PLATE 134.—Ma-kei from the Village of Bongwa

A R P A N A K

It is the first village in Mdo-khām (coming from Ha-ba) situated at an elevation of 7,800 feet. The people were jubilee jubilee and knelt on our approach.

[p. 220 N]

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF/6

669 gratiate themselves with him, and hoped to be enrolled as his followers, were also told that it were better they too "go and drink new milk." For if they were now speaking evil of those whose food they had eaten, would they not probably speak evil also of him after having eaten his? And so saying, he had them beheaded. Nothing is known of the end of Wua-ssä's career.

*487 *133 *37 [241] [291] [301] The Na-khi village of Mba-yi-wùa (H-M., Bayiua; Chinese, Ming-yin-wu 鳴音吾), not far distant from Wua-ssä's fort, is situated on the slopes of a hill at an elevation of 10,160 feet, with cultivated fields surrounding it. Wheat, oats, hemp, rape turnips (*Brassica rapa depressa*), buckwheat and maize are grown by the inhabitants. The village is not a large one and the Na-khi are still more or less uncontaminated. Their women still wear the genuine Na-khi dress, a short, much pleated skirt of greyish-white homespun hemp cloth, with blue borders and horizontal stripes. Heavy silver ear-rings, the size of a large key-ring, with heavy pendants, are inserted into the lobes of the ear, the rings extending below the shoulders (PLATES 96, 97).

The village boasts of a temple situated on the top of the hill over looking it. By far the finest view of the entire snow range is to be had from the temple terrace (PLATE 98). A sunset I once witnessed over twenty years ago from this spot will remain to me unforgettable: As the sun disappeared behind the snowy range, there shone forth magnificent rays above the battlement-like crest, each sharp crag causing the deflection of a ray, while the peaks themselves were enshrouded in cold mist. In the brilliant light of the full moon, shining in a crystal-clear atmosphere, the long snow range resembled a sleeping dragon fashioned of ice.

To the east of Mba-yi-wùa a deep gorge extends towards the Yangtze, called Gyi-t'khi lo, a branch of which is known as Dto-bpo lo; from here a trail leads into the Yangtze valley, whence several ferries ply across to Yung-ning territory.

The highway north continues over lofty mountains in the center of the loop, first turning west at the village of Mba-yi-wùa, and thence north up a narrow valley through beautiful pine forest, the trees 80 to 100 feet tall, until it comes to a peculiar meadow of great beauty. This is called Nda-za dü or Nda-zaw dü (Land of the descending hoar frost), elevation 10,600 feet. It is peculiar because the meadow is really a basin without an outlet, surrounded by limestone mountains forested with pines; its center, a bog, drains into a little brook or stream which has its source to the north of the meadow. The stream gathers together various brooks and disappears near the foot of the western mountain wall into a hole in the limestone.

From Nda-za dü we climb the eastern hill-side through dense virgin pine forest alive with song birds. To the west of the trail the ravine, which opens into Nda-za dü, narrows and is filled with magnificent spruces (*Picea likiangensis*). Continuing at an elevation of 11,000 feet, we leave the pine forest and enter mixed forest of tall spruces, hemlocks and large oaks, associated with maples, rhododendron, *Dipelta yünnanensis*, etc. This stretch of forest is known as Gka-ts'an-ssu-gka-ts'an. Beyond a few larches make their appearance, also firs, but most numerous of all and by far the stateliest tree of this region, is the Yün-nan hemlock, (*Tsuga yünnanensis*). Alas, the finest part of this forest has been burned, and only the black charred trunks remain, some

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16

[291] The women of these villages dress like their sisters
*133 in Yung-ning; they wear pleated skirts and immense dark blue, cotton cloth
*137 turbans. Beyond the last village the valley walls are steep and forested with
*487 pine (*Pinus yünnanensis*). Across the spur west of Gv-ho-gu gorge is a pass known to the Chinese as Hsüeh-shan-men Kuan 雪山門關 (the Snow Mountain Gate Pass), and also by the name of T'ai-tzu Kuan (Pass of the heir apparent).[1]

On the cliffs of the T'ai-tzu Kuan north of La-bpu, a member of the Mu family engraved ten Chinese characters which, tradition relates, an Imperial heir apparent had visited. On the Chinese map it is given as being along the main trail north of Pao-shan, written 保山, which is not correct, for La-bpu (La-pao 剌寶) was the ancient Pao-shan 寶山.

Between Lo-k'o and Gkyi-da-gko there is a deep ravine which the trail skirts; back of the latter village the trail ascends to the top of the first lateral spur which forms the western wall of Gv-ho-gu, elevation 8,000 feet. Between this spur and a much higher one to the south, is a terrific ravine called Gko-mă; its walls are vertical and it is here that the Na-khi mine saltpetre. Dense forests of oaks, pines and junipers fill the ravine (PLATE 104). The trail leading from T'ai-tzu Kuan to where it joins the old trail through the Lv-ts'o lo gorge, follows the lower one but high above it and the villages mentioned.

Opposite Lv-ts'o lo in the ravine of Ba-cha-dji-ki is the Hli-khip village of Mi-ndu-wùa, situated on a terrace; the second, smaller ravine to the south is called Nda-shi, after the lone village in the valley.

The region on the Yung-ning side between Law-k'a-khi-llū and Nda-shi is known as Ts'o-lo-wu. Here, half-way up the slopes of the mountain, which is crowned by the limestone crags of Wua-ha (H-M., Alo), used to be a small lake, called in Chinese Tang-tsung Ch'ih 雷宗池. This pond has been drained for many years, but it is still marked very prominently, and much too large, on the Chinese military map of 1928.

5. SHANG FENG-K'O IN THE APEX OF THE LOOP

*133 Shang Feng-k'o (Upper Feng-k'o) is at the extremity of the Yangtze loop.
*137 It can be reached by two different trails, one which leads from Feng-k'o along
*487 the banks of the Yangtze, and the other over the mountains along the central
505 spur or backbone which fills the Yangtze loop. We will follow the latter trail from Shang Feng-k'o proper to where it strikes the lower or Feng-k'o path.

There are several ferries over the Yangtze on the eastern stretch of the loop;

[1] The Li-chiang records state that "The Hsüeh-shan-men Kuan is 260 li from Li-chiang, and the pass is north-east of the ancient Pao-shan chou. During the T'ang dynasty, it was the border between the T'u-fan and the Mo-so. It is as of Heaven created, a dangerous precipice. The younger brother of the Emperor of the Yüan dynasty, namely Hu-pi-lieh, when on his way to attack Ta-li, coming from the T'u-fan country, fought the Mo-so at this pass; hence the pass is known to this day as T'ai-tzu Kuan (Pass of the heir apparent)." From this I am convinced that Hu-pi-lieh (Kublai Khan) crossed the Yangtze at P'u-dgyu in Yung-ning territory to the present Feng-k'o; in order to reach T'ai-tzu Kuan, or the Hsüeh-shan-men Kuan, the Yangtze must be crossed at Feng-k'o. The pass was the border between the T'u-fan and the Mo-so, the latter lived south of the pass where he attacked them; the first Mo-so settlement coming from T'u-fan country was Pao-shan, the present La-pao. As it is stated that after having crossed the Yangtze, Kublai passed through various villages which now comprise La-pao (La-bpu), he could not have crossed but at Feng-k'o and passing first through Hsüeh-shan-men Kuan entered La-pao. The *Tien-ksi* gives an older name for this pass, viz., Yüeh-mieh-ken Kuan 越蔑跟關.

[1] [Lo-K'o and Gkyi-da-gko -- Analyst]

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF 16

291
136

PLATE 147. — MANY FLYING SQUIRRELS INHABIT THE T'AO-TZU (TUNG) CAVE

大 子 洞 棲 息

Several species inhabited the recesses of the cave. The largest here figured is *Petaurista alborufus ochropais*; after dark they volplaned from the cave onto tall trees to feed on leaves.

[p. 244 K]

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16

and its crags, Ha-ba nv-lv or Ha-ba ndabdr nv-lv (Ha-ba Snow peak), 18,700 feet in height.

Arrived at the edge of the deep Ta-shen-kou ravine, elevation 7,150 feet, which has its source on Ha-ba nv-lv, the trail leads up it, narrow and precipitous in the extreme. The lower slopes are grass-covered, with here and there pure stands of cane-brake (*Arundinaria*). At the wooden bridge which spans the torrent of the ravine one beholds grandeur of scenery which is difficult to describe. The two sides of the yellowish-red cliffs, sheer and precipitous, form a gate lined with a few evergreen oaks with golden foliage (*Quercus semicarpifolia*), through which one views the deeply cleft and crenellated limestone wall rearing its pinnacled, snow-capped crown thousands of feet into the turquoise-blue sky, and at its foot the blue-green surging waters of the Yangtze. (PLATE 126). Indeed a picture of indescribable beauty.

From the bridge, elevation 7,150 feet, the trail ascends the vertical wall of Ta-shen-kou in zigzags to an elevation of 8,000 feet; a bluff here overlooks the Yangtze, which flows over 2,000 feet below. From the bluff the trail leads into a large and broad amphitheater-like depression sloping steeply to the Yangtze. At an elevation of 7,800 feet, is a village of Chinese squatters from Ssu-ch'uan called Ho-t'ao-yüan 核桃園 (Walnut garden). Its name in Na-khi is Yü-noa-t'ang (Sheep nest bottom). Fourteen families dwell here in utter isolation: the most forlorn, rocky, dusty, waste imaginable. Its fields are narrow terraced strips with scattered mounds of rocks.

In this waste Ssu-ch'uanese have settled for 60 years and built their houses of stone. The people are filthy to a degree, black with the grime of years, their garments rags of hemp cloth, their untanned goatskin jackets sewn together haphazardly, the edges of the ragged skins not even trimmed. The majority of these people are cretins, indifferent to their surroundings, they rummage from hill-side to hill-side to find enough to keep body and soul together. A tiny spring, shaded by a willow, in the center of the dreary waste forms their water supply. How the name "Walnut garden" originated is not known, for not a single tree of that species is visible.

From this village the ground rises steeply to the foot of the forested cliffs. Here the entire landscape appears to have undergone some terrific convulsion, for half the mountain-side lies about in enormous boulders or blocks of rocks a hundred or more feet across. It is as if the mountain had been split with a giant crowbar into myriads of pieces scattered over the hill-sides. Among these ruins a few Chinese have built their homes of rock, using the boulders as part walls for their cheerless, dreary abodes.

Passing by these stone dwellings the trail ascends the limestone cliffs through oak forests to the top of the spur at 9,150 feet elevation, and thence skirts the wild and stupendous rock walls, with chutes and landslides 4,000 feet in length descending everywhere. It leads to another bluff 9,700 feet in height where some lonely pines cling to it by the side of the trail which has been cut out of the living rock. We continue to skirt the terrific cliffs, now forested with oaks, cane-brake, pines, and lovely rhododendron bushes with from pale pink to deep rose-red flowers. We have left the arid belt and a cool breeze makes climbing easier. On and on we go skirting the vertical walls of this deep canyon, and in a final effort, as if to conquer all, the trail leads in zigzags to the

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rainy season becomes a large pond, we emerge onto a plateau of reddish soil with bushes of Cotoneaster, wild pears, and scrub-pines.

We descend into the Gyi-na lo gorge from a bluff overlooking it (7,700 feet elevation) to a bridge which spans the torrent at an elevation of 7,300 feet. Ascending the other side of the valley we strike the first hamlet in Bbĕr-ddĕr in a shallow basin with terraced fields, called Bu-du-wûa, at an elevation of 7,600 feet. Here we met the first Bbĕr-ddĕr Na-khi, a most painfully polite people, who knelt down and kowtowed at our approach. The young men are stalwart fellows, tall and well built; they wear homespun hemp-cloth trousers and jacket of a dull white to light gray, and either go barefoot or wear straw sandals (PLATE 134). The front half of the head is shaven, the hair plaited in a queue at the back. When asked why they still wear queues, they replied that if they cut them off the Tibetans would kill them. They live in constant fear and dread of the Chung-tien and Hsiang-ch'eng Tibetans.

From Bu-du-wûa, with its friendly people, we turned again towards the mountains, passing through rice-fields and crossing a small ravine, after which we arrived at a hamlet on a hill-top called Bpu-wûa, elevation 8,300 feet. Here also the people were very friendly and all volunteered to help, some to guide us and others to see that the caravan should not miss the trail.

The limestone spring and terraces of Bbĕr-p'ĕr-ddĕr. — From Bpu-wûa we followed along the hill-side to a deep ravine with the most peculiar limestone terraces and sinter basins, a miniature Yellowstone or Roturua, minus geysers and hot springs. These terraces, which extend deep down into the ravine, are called Bbĕr-p'ĕr-ddĕr and are at an elevation of 8,630 feet. The valley in which they are situated is called Bbĕr-p'ĕr-dshi.

The terraces owe their origin to a carbonate-of-lime-bearing spring flowing from a hill which on its south side is attached to the mountain spurs; to the west and north the hill is surrounded by deep ravines which descend from the Ta-ra mountains in the west and immediately behind it. The hill is several hundred feet high and the spring in its center, shaded by oaks and willows, is clear as crystal, only about two feet deep and about four feet in diameter (PLATE 135). In the immediate neighborhood of the spring all appears normal, yet some 10 to 15 feet away the water, which flows gently over a grassy flat, has built up shelves of calc-sinter which appear as if floating on the surface of the deep clear pools. Every shrub and plant is encrusted with a thick layer of carbonate of lime. Beyond the pools is a flat of cream-colored limestone, composed of myriads of petrified ripples or fine corrugations, deposited by the wavelets of the carbonate-of-lime-bearing water.

Thus was built up a succession of marvellous terraces over the entire hill, created bulging promontories with shallow basins, the water flowing gently and noiselessly over these queer structures, ever depositing its sediment. The basins and terraces have all the appearance of being artificial. Some resemble a terraced, flooded rice-field awaiting planting, save that the water is a bluish-white and the banks of the terrace a creamy-yellow, with millions of corrugations, every wavelet a thin shell of lime, of which there must be thousands of layers. The whole structure sounds hollow as one walks over it, but it does not break. With the continuous deposit from the gently flowing waters the ter-

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16

a stalagmite has risen, the two meeting and acting as a bridge for the water.

Back of the village of Gu-dû is a large enclosure surrounded by beautiful oaks; this is the great *muan-bpö d'a* (place of worship) where the people of Bbĕr-ddĕr propitiate Heaven.

The hamlets are dirty, as are the inhabitants. The foundations of the houses are built of rock with a superstructure of logs and mud bricks. Others, again, are made entirely of logs, like Swiss chalets. They are low and their roofs of boards are weighted down with rocks (PLATE 132). The women are very shy and flee like deer at one's approach. They wear a much-pleated skirt of hemp cloth, similar to the women of Mba-yi-wùa and those of the Miao tribe.

The sacred grotto Shi-lo ne-k'o. — Bbĕr-ddĕr is a famous place of pilgrimage, for it is the wish of every Dto-mba, or Na-khi sorcerer (perhaps better called priest), to visit Bbĕr-ddĕr once in his life and make a pilgrimage to Shi-lo ne-k'o, a cave in the mountains hemming in Bbĕr-ddĕr to the east. This cave is also, but less commonly, spoken of as Shi-lo 'a-k'o. There Dto-mba Shi-lo, founder of the Na-khi religion (Shamanism), was said to have lived, and from there he taught the people and spread his creed. Dto-mba Shi-lo is none other than sTon-pa gShen-rabs (pronounced Tön-pa Shen-rab), founder of the ancient pre-Buddhistic Bön religion of Tibet, often also spoken of as Tön-pa Shen-rab-mi-bo སྟོན་པ་གཤེན་རབ་མི་བོ , the word Tön-pa (Na-khi, Dto-mba) meaning teacher. The Na-khi have no *r* nor do they pronounce clearly a final consonant unless it be a nasal one. They therefore call him Shi-lo or Shü-lo instead of Shen-rab.[13]

Tön-pa Shenrab himself is, however, not meant, but, as the Dto-mbas say, one of his later incarnations who dwelled in that cave. No date is given and it is impossible to find out when he lived there. It is, however, a place of pilgrimage for the Dto-mbas, but now very difficult of access on account of the absence of a ferry over the Yangtze.

Bbĕr-ddĕr is in itself not a sacred place, but it is a place of pilgrimage because of its sacred spring, Bbĕr-p'ĕr-dtĕr, and the sacred cave. Handel-Mazzetti denies that Bbĕr-ddĕr is a sacred place of the Mo-so and relies also on the negative statement of the Dutch missionary Kok, who at the time of his visit was resident of the Pentecostal Mission at Li-chiang.

To reach the cave it is necessary to cross the stream Bbĕr-p'ĕr gyi and climb the high slopes of old limestone, forested with pine and oaks. At 9,600 feet elevation the cave is reached. It is, however, more of a grotto than a cave. To enter it one has to climb into a chimney-like hole, and it is there that the first Dto-mba was said to have dwelled. There are two such chimney-like chutes separated by a fluted limestone wall, in front of which is an incense burner and a pot for holding water, (probably to perform *Ch'ou-ch'ĕr* purification with water). To the left, below the main entrance, is a stone altar for burning oak and pine branches as offerings (PLATE 140). The Dto-mbas believe that a rock pried loose from the actual wall of the cave and taken home, will make

[13] *See* J. F. ROCK, The Birth and Origin of Dto-mba Shi-lo in *Artibus Asiæ* Vol. VII, 1938, pp. 5–85, and *BEFE-O*, T. XXXVII; 1937, 1, pp. 1–39.

291
491

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16

[p.298 J]

(Courtesy Nat. Geogr. Soc.)

PLATE 162. — THE ROPE BRIDGE ACROSS THE MEKONG AT LO-NOU

There are two rope bridges at Lo-nou, for crossing from the east to the west bank and vice versa. The rope is made of twisted bamboo (Arundinaria), and the post around which it is wound, of cypress wood. The ropes are changed about every three months, depending on the traffic.

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16

291

(Courtesy Nat. Geogr. Soc.)

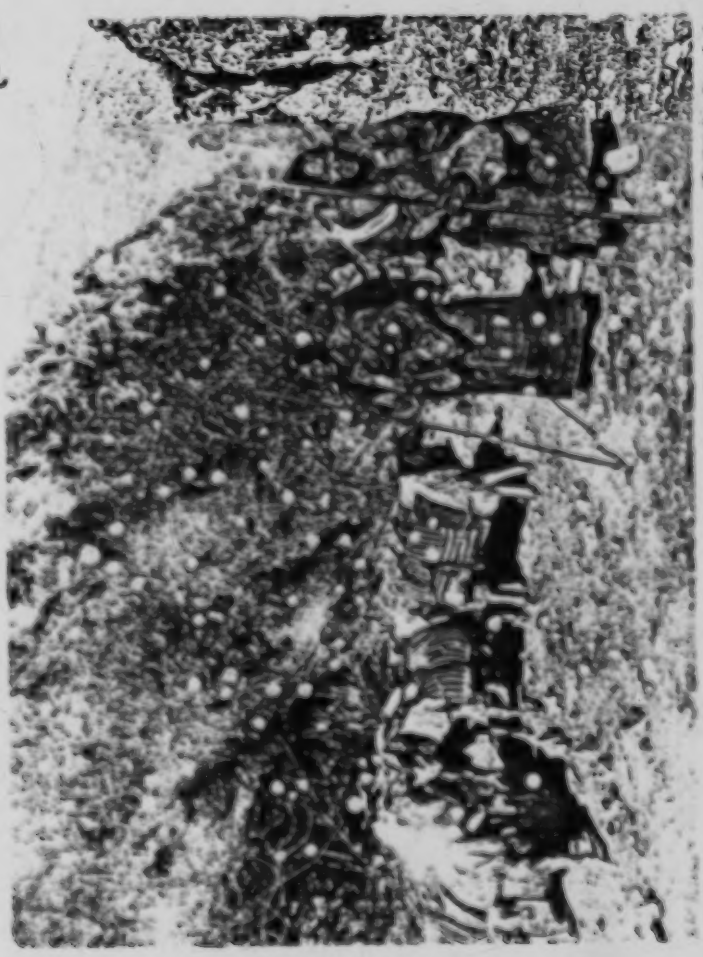
PLATE 170. — MEKONG TIBETANS FROM THE VILLAGE OF CH'I-TU-SHIH

Although it was quite cold the people went about half naked, and the children entirely so. Their village is at an altitude of 9,500 feet in an arid canyon east of the Mekong (November 1923).

[p. 330 B]

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16

● 291
492



[p. 330 11]

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16

[p.330-0]

PLATE 183. — TIBETAN PILGRIMS FROM KHAM *on route* TO THE SACRED DO-KAR LA (*Courtesy Nat. Geogr. Soc.*)

康 藏 朝 山 之 人 經 雀 多 卡 拉

Thousands of Tibetan Pilgrims from all over Eastern Tibet circumambulate the Kha-wa-kar-po Range annually. The more inclement the weather the greater the merit.

291

2; Rock K-5 (1934-) 1947 AF16 Southwest China AFL6

The houses of Kar-ri are of mud brick, but are unlike the Tibetan houses of the Mekong valley, which have flat dirt roofs. Here the roofs are of wooden slats weighted down by rocks, as is the Na-khi custom.

The Chinese map gives the village of T'o-ting between Sha-yi and Kar-ri. This village was said to have been the northern border of the Wei-hsi district, but we have not encountered such a place on the road from Pong-tse-ra to Kar-ri, neither is it marked on Davies' map.[13] South of Kar-ri the rocks are Devonian sediments which form also the hills to the south of the river.

To the east a small valley debouches into the one we have been descending; deciduous oak scrub covers the lower slopes, while the hill-sides above are clothed with *Pinus yünnanensis*. A deep valley extends diagonally across the mouth of the Kar-ri valley, the trail leading to the broad, rocky streambed which we cross to the south bank, where the hamlet of Tsho-khà-thang, written mTsho-kha-thang is situated[13] (PLATE 208). The women of this region dress like the Na-khi or Mo-so women of La-pao, within the Yangtze loop, north of Li-chiang, wearing much-pleated hemp cloth skirts; they are unlike Tibetan women, and belong to the Mo-so Ku-tsung tribe (PLATE 209). The houses are very quaint and it seems that their domestic animals enjoy residence in the upper story of their houses, while the family lives on the ground-floor, as the accompanying picture would indicate (PLATE 208).

5. YON-DZE-KHÀ (CHU-PA-LUNG 竹巴籠)

We now reach the Yon-dze-khà[14] which has its source on the southern slopes of Pai-mang Shan; it is spanned by a covered wooden bridge (PLATE 210). The trail follows the south bank downstream, through *Quercus semicarpifolia* forest, the stream thundering over huge boulders, a mass of foam. Up it leads again a forested spur and thence to the deep, rocky gorge of the Yon-dze-khà, weird and dismal, with fantastic peaks to the east. We continue down the gorge, mainly composed of limestone, crowned by crags and odd pinnacles, the highest of which bear Picea trees which accentuate their loftiness. To the west a brook descends from a narrow zigzag valley, at the head of which black, rocky snow-crowned peaks rear their bleak summits into the sky. A long wooden plank-bridge spans the stream and leads us to the Tibetan hamlet of Na-ri (Na-li 那里). Na-ri is situated on the east bank of the stream at the foot of a huge, grey limestone cliff with a deep ravine opening out behind the village; in the distant background a high, deep-blue, densely forested range closes the valley.

[13] HANDEL-MAZZETTI gives a village of To-tyü which may be identical with the Chinese T'o-ting, but this village is at the junction of the Yon-dze-khà and the Yangtze, and on the western bank of the latter. As the Chinese map is not at all reliable, it is very likely that T'o-ting is identical with To-tyü, which may be the Na-khi pronunciation of it.

[14] ཡོན་རྩེ་ཁ།

[14] The lower part of this gorge is known as Cho-pa-rong written lChog-pa-rong ལྕོག་པ་རོང་ (Chu-pa-lung 竹巴籠; also Chou-pa-lo 周巴洛); the stream is called Chu-pa Ho 竹巴河. The divide between this latter stream and the Mekong is known as Chou-pa-lo Hsüeh-shan (Snow mountain of Chou-pa-lo).

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16

291

(Courtesy Nat. Geogr. Soc.)

PLATE 213. — A YÜH-SHAN THE LATE TSUNG-KUAN OF YUNG-NING

永寧宗管玉山像

He was of Mongol ancestry, a descendant of one of Kublai Khan's officers left to rule Yung-ning in 1253. He holds in his arm his last-born son, declared a lama incarnation in 1931. See plate 254.

[p. 410 - E]

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16
Sino-Tibetan Border AE3

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291

(Courtesy Nat. Geogr. Soc.)

PLATE 114.—THE FAMILY OF THE YUNG-NING NATIVE PREFECT

The center figure in Chinese dress is the late T'u-ssu A Ying-jui; on his left the Yung-ning Tsung-kuan A Yün-shan; between the two in the rear the present T'u-ssu A Min-han. To the right of the late T'u-ssu, his wife, sister of A Yün-shan. To her right the abbot of Yung-ning Lamasery A Shao-lu, second son of the late T'u-ssu.

[p. 410 F]

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16

291

(Courtesy Nat. Geogr. Soc.)

PLATE 227. — HLI-KHIN, NA-KHI, HSI-FAN, LI-SU AND TIBETANS COME TO WATCH THE LAMA DANCES AT YUNG-NING

永寧喇嘛跳舞，西番，摩梭，古宗等來觀喇嘛跳舞情景

A motley crowd gathers in the court of the Yung-ning Lamasery at every festival, the long skirted women belong to the Hli-khin tribe

[p. 426 C]

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16
Sino-Tibetan Border AE3

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(Courtesy Nat. Geogr. Soc.)

PLATE 242.— A LO-LO FROM WU-CHIO VILLAGE

* 裏 烏 角 區 諸 蠻 夷

Many Lo-lo villages are distributed through southern Mu-li. They behave in Mu-li territory, but often leave their villages to rob elsewhere.

[p. 458 B]

2; Rock K-5 (1934-) 1947 AF16 Southwest China AF16

291

(Courtesy Nat. Geogr. Soc.)

PLATE 253. — WIFE OF THE LATE TSUNG-KUAN WITH HER CHILDREN

宗寬故總管阿雲山女

The little boy in her arms is the last born and was declared the incarnation of a Dre-pung Lama. She wears a brilliant Paris-green skirt, a red sash, and a jacket of blue brocade with golden yellow sleeves. In her hair she wears cornelian, ivory and coral beads.

[p. 458 - M]

5: Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16
Pai-i AE7

S P 361 101 One more characteristic of the Shans I should mention is that they are not a hill people. It is true they usually live in a hilly country, but their own villages and fields are always in the plains and river valleys which lie in between the ranges, the actual hills being inhabited by other tribes. In Yün-nan itself they own most of the valleys below 4000 feet, anything under that level being considered too unhealthy to live in by the Yün-nanese Chinaman.

On the 8th January we left Nam-hkam, crossed the Shweli at Nawng-hok ferry and camped in Chinese territory at the large village of Möng-ping, where we slept in the Shan monastery.

S P 622 S P [291] Our companions besides the Chinese deputies P'êng and Yüeh were the two Shan sawbwas of Möng Na[1] and San-ta[2]. The first of these chiefs is a very remarkable figure to meet with in this part of the world—a man of about 40 with a bald head, a red complexion, and a beard of enormous length. Dressed as he was in a long robe tied round the waist by a cord, one would most certainly take him for a French priest. It would not enter one's head to imagine that he was a Shan. He had a most genial manner, always spoke at the top of his voice, and was the greatest friends with everyone.

S P 302 622 Of his beard he was immensely proud, and in the early morning he would thrust it into a black silk bag to protect it from the dew. It cost him very dear a few years ago. He told us the story himself of how Ting, a Chinese general who had risen from a very low station of life, came to Möng Na and was consumed with jealousy when he saw the sawbwa's beard. He asked him how he, a mere aboriginal chief, dared to come into the presence of a Chinese general with a beard of such length, and ordered him to shave it off or pay a fine of two thousand taels. The money was paid without hesitation.

The sawbwa was however not entirely satisfied with his appearance. Though he was not much over forty, he longed for the honour and respect which in China are paid to old age, and he begged Warry to try and get him some medicine which would turn his beard white. He was much surprised

[1] Called Kan-ngai or Kan-ai by the Chinese.
[2] Pronounced Chan-ta by the Chinese.

5: Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16
Pai-i AE7

and disappointed when told that there was no demand in England for hair dyes of that colour. Perhaps the lapse of time has by now given him his heart's desire.

The San-ta sawbwa was a much younger man, with a decidedly intelligent but rather shifty-looking face, much pitted with small-pox. He was extremely anxious to learn about western inventions, and was greatly struck with our tents and heliographs. He had not a very good reputation among the Shans and was said to have succeeded to the sawbwaship by putting one of his relatives out of the way. An account of his untimely end at the hands of the executioner will be found on a later page[1].

We had no escort of our own except a nominal one of a corporal and four men of the Yorkshire Regiment, whom we took more as a matter of dignity than from any anticipation of danger.

Our second march took us into Möng Mow, the capital of the Chinese Shan State of that name. We were met about a mile from the town by some Chinese troops and by some of the Shan followers of the Möng Na and Möng Mow sawbwas. The Möng Na men looked very well in green sleeveless coats with a black border, and most of them were armed with breech-loaders. The town is built at the foot of the bare range of hills which bounds the Shweli valley on the north, and is surrounded by a brick wall in a very fair state of repair. The place was en fête at the time, as one of the Möng Na sawbwa's four sons was just going to be married to a daughter of the Möng Mow chief.

We halted the next day and went to pay a visit to the sawbwa. His palace was a very small tumble-down building, and the sawbwa himself a little shrivelled-up looking man, extremely nervous in the presence of the Chinese officials, and I believe almost incapable of managing his affairs through over-indulgence in opium[2].

In the evening we went to an amateur theatrical performance, in which most of the parts were taken by members of the two sawbwas' families. The piece was in Shan, but was a translation from the Chinese, and was all sung to the monotonous tune of the Chinese theatre.

[1] See page 189.
[2] He died not long after our visit.

5: Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16 ●
Pai-i AE7

The next day P'êng turned up in the morning looking rather solemn and said the head-man of the village had just reported that one of our columns from Bhamo had on the previous day burnt 28 Kachin villages, most of which he said belonged to Möng Wan. The Sang-hawng people are a pretty rough lot and had probably spoken their minds freely on the subject to P'êng, who was certainly in rather an unpleasant position with us as his guests.

Mr Warry promised to send a message to the column to find out what had really happened, and we started on our march. The affair had, as is usually the case in China, been enormously exaggerated. An answer from the column arrived in due course to say that a few houses of one village in our own territory had been burnt, as the inhabitants refused to acknowledge our rule by paying tribute.

We were taking things very easy, and on the 12th only did 7½ miles to the village of Kying-khan. The Möng Wan plain is some 20 miles long and averages five or six in breadth, with the Nam Wan running down the middle of it. The state is called Lung-ch'uan by the Chinese and Mowun by the Burmans. There are plenty of duck, geese, snipe, and coolan here, but it is not quite such a good shooting ground as the Shweli valley which we had just left.

The inhabitants are the real Chinese Shans or Tai Che, as they are called by the Shans further south, though they themselves prefer the name of Tai Nö or Northern Shans. Both men and women dress entirely in dark blue, the men wearing round turbans and short jackets and trousers barely reaching to the knee, while the women wear a petticoat of much the same cut as the Burmese longyee with a band of the same dark blue colour wound round the waist, and turbans somewhat of the shape of a cylinder standing up a foot or more high.

This is a different costume from that of the people of Nam-hkam and Möng Mow, who in dialect and customs are half way between the Southern and the Chinese Shans. The men of these two states usually wear the white turbans put on crooked and the enormously broad trousers of the Southern Shan, while the women have a dress peculiar to themselves, the turban much lower than that of the Chinese

Pai-i AE7

26 *Möng Mow to Manwaing and Bhamo*

Shan women, and with coloured fringes hanging down on each side, while the petticoat is often of large checks of red, white and green.

On the 13th a level road through numerous villages took us to Möng Wan, the capital of the state. We were met at the entrance to the town by the sawbwa, a boy of 10, and his two *amats* or ministers, one a Hu-nan Chinaman, the other a Möng Na Shan. All three made profound obeisances, and we went on into the town and were put up in a very good three-roomed brick house.

The place contains about 300 houses. Its narrow paved streets and closely-packed houses of soft brick make it look more like a Chinese town, but it is almost entirely inhabited by Shans. The sawbwa was at that time too young to take any part in the management of the state, and his mother, according to Shan custom, was acting as regent till he was old enough.

The next day, still marching in a northerly direction, we forded the Nam Wan, crossed the range of hills which divides the Shweli from the Taping basin at 5300 feet, descended very steeply into the Ho-hsa[1] valley, and crossed the Nam Hsa, a stream 15 yards wide, into the capital of the Ho-hsa state, a town of only 70 houses.

We were received by the sawbwa, a fine-looking old gentleman of 66, with a white moustache and quite a hooked nose. He is the same chief who is mentioned in Dr Anderson's book, *From Mandalay to Momien*, and he remembered all the names of the members of Colonel Sladen's expedition who had visited him in 1868. He said they had stayed with him a long time, and he appeared to have most pleasant recollections of their visit.

On the 15th January a march of seven miles brought us to La-hsa, the capital of the other state into which the Nam Hsa plain is divided. The sawbwa, a man of 56, wore his beard as well as his hair plaited into a pigtail.

He had lately got into trouble with the Chinese authorities. A Shan priest, a native of Möng Cheng[2], a state lying east of the Salween, arrived in La-hsa, and on

[1] Called Hu-sa by the Chinese.
[2] Chên-k'ang in Chinese.

5: Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16

291

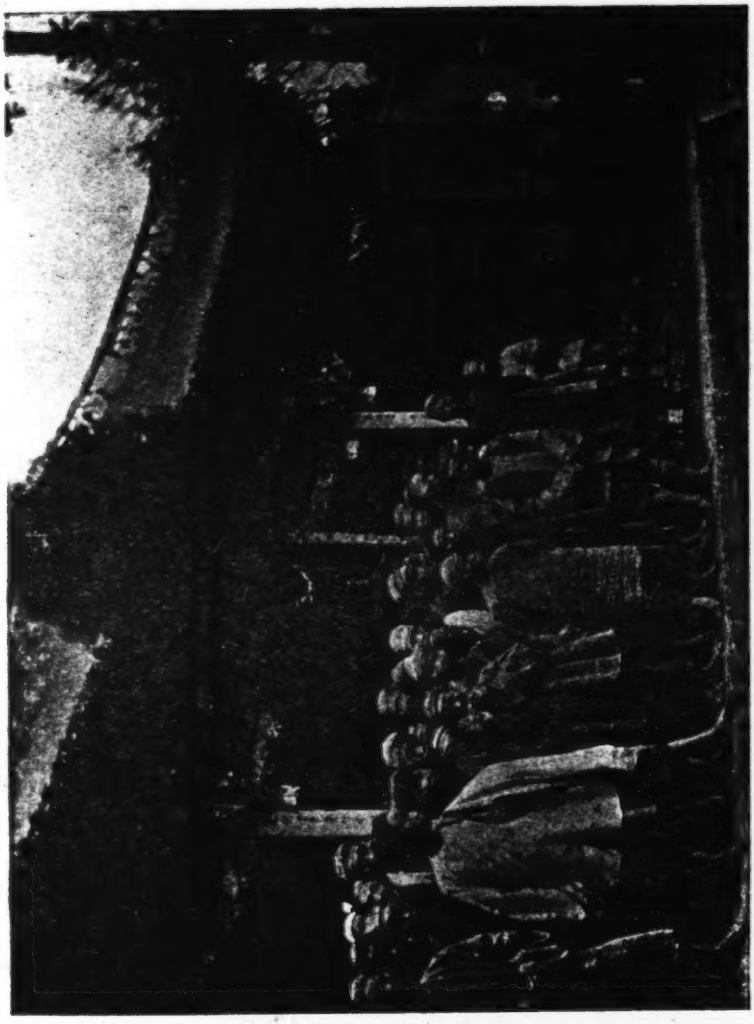

Photo by Captain W. A. Watts-Jones

A crowd of sight-seers

[Face p. 58]

5: Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16

of their deliberations had been that the *ch'ai* was to go to Mêng-hua and report there that I had arrived in that district. So he accordingly went his way on to the town after a last ineffectual attempt to persuade me to go there too.

One of the village police from Hsün-chien came with us as far as Tien-chung-kai, where our route left the main road, and from there we had no difficulty in getting a man, also a village policeman, to show us the way across the hills.

The road led up to the top of the range at a low gap (7,500 feet), from here down a narrow valley with steep and in some places wooded hills on either side, and finally up half a mile of stiff ascent to the village of Wu-li-hei. I put up in a very comfortable house owned by one of the principal men of the village, who lets travellers sleep there for a consideration.

The inhabitants of the place are a tribe of Lo-los called by the Chinese Mêng-hua Lo-lo or simply Mêng-hua Jên (i.e. Mêng-hua men). Their houses are built of mud and stone, all packed very closely together, and there is nothing in the appearance of the place to distinguish it from a Chinese village. They have in fact taken very much to Chinese customs and the men dress exactly like Chinamen; they can all speak Chinese, and some of them can also read and write it. The women have retained their tribal costume. Their dress consists of a sleeveless blue coat, and a blue skirt with trousers underneath it, the skirt and trousers reaching only down to the knee. The Mêng-hua Jên still use their own language among themselves, and a vocabulary that I took down in this village will be found in the pocket of the cover. They seem very well off; their houses are large, and they own considerable numbers of mules, ponies, cattle, buffaloes, and goats. This particular branch of the Lo-lo family occupy the greater part of the hills of the Mêng-hua district.

For the next two days our road led us through a mountainous country, the hill-sides sometimes bare and sometimes covered with pine forests, the inhabitants principally Lo-los. At the little village of Lu-chu-t'ang we joined into the main road from Mêng-hua, and early on the 10th we reached Sha-sung-shao, the first village in the Shun-ning district. From here there is a long bit of

5: Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16
Sino-Tibetan Border AE3

S ST 101 The Shans usually speak of the Buddhist Las as Tai Loi, the non-Buddhist but fairly civilised tribesmen as La, and apply the name Wa to the head-hunters of the independent country. But this rule is not of universal application, for I found the inhabitants of a very civilised village near Mêng-mêng described as Was.

The Las, Was, and the cognate tribe the Palaungs, are no doubt originally of one stock, but are now split up into tribes differing much in degree of civilisation and in dialect. To get to the bottom of their tribal classification it would be necessary to discard the misleading appellations given to them by the Shans and Chinese, and to get from these people themselves their own names for the different tribes, S ST 197 and where the distinction between them lies.

If their language can be depended on as a guide, they belong to what has been named the Mon-Annam family of the Mongolian race, and are connected with the Talaings S ST 101 or Mons of Lower Burma, the Cambodians and the Annamese. This Mon-Annam family was probably the first Mongolian race to inhabit Indo-China, and the largest communities of them, possibly pushed southward by other tribes or possibly attracted by the more fertile plain country, drifted down to Lower Burma, to Cambodia, to Cochin China, to Annam, and to Tong-king where they founded powerful kingdoms.

In their movement towards the sea these people have left a regular trail of cognate tribes behind them. Beginning with the Palaungs in Yün-nan and the Northern Shan States, the line is continued by the Las, Was, and La-was down to the Talaings of Lower Burma, while in an easterly direction the Las continue through Keng Tung till they join with the Kha-mus and La-meits who spread out towards Tong-king and Annam. The Kha-mus of Chien Hkawng, the Stiengs, Mois, and other tribes of the same S ST family carry the line down the Mekong to Cambodia and Cochin China.

291 301 Among the Las I came across in Kêng-ma and the neighbouring states, the men's dress was as a rule the universal dark blue of the Chinese and Chinese Shans. The women usually wear skirts striped with red, blue or white, and dark blue jackets ornamented with a little red

5: Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16
Sino-Tibetan Border AE3

trimming and with shell ornaments hanging down the front. Their necklaces are very large plain rings made of silver.

In the wild Wa[1] country they wear little or no clothes and make a regular practice of going out on head-hunting expeditions, sticking up their trophies in double rows, forming an ornamental avenue in the neighbourhood of the village. My journey lay just outside the head-hunters' country. In fact the head of a European would form such a valuable and unique addition to a collection, that no Wa village would be able to resist the temptation to add such a trophy to their avenue. Even a Chinaman's skull is considered quite an acquisition, and the lucky possessors would expect to have better crops and to be more free from evil spirits than their less fortunate neighbours who could only show the ordinary Wa or Shan variety. The territory of the independent head-hunters I did not therefore enter, but even the more civilised Las I found apt to be suspicious and unfriendly. In some villages certainly they were pleasant enough, but I can remember three occasions at least when I have had some difficulty with them[2]. On the whole the Wa and La race seem to be a less pleasant people than the other non-Chinese races of Yün-nan.

Three more days of very hilly marching brought us to the Nam Tum valley at Man-hpa, a village which is built at the foot of a precipitous rock in a little side valley of the Mêng-ko plain.

To give an idea of the up and down character of this part of the country, here are the details of our march on the 16th. We started from Pangmaw (4,300 feet), went downhill to the Nam Kun (2,700 feet), ascended to 3,900 feet, descended again to 3,650 feet, rose to 4,700 feet, thence down to 4,400 feet, up again to 5,500 feet, and finally descended to Hseng-wa, 4,600 feet, all this in 13½ miles of road.

On this march we passed close to Pang-hung, the village which was said to be particularly hostile to foreigners. We even met some of the villagers on their way out to work their fields, but they appeared to have had no news of our

[1] For a very full and interesting account of the head-hunting Was by Sir G. J. Scott, see *Upper Burma Gazetteer*, Part 1, Vol. 1, p. 493.

[2] See pp. 108, 136.

5: Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16

291

A crowded street in Ssŭ-mao

Photos by Major G. C. Rigby

Market in Ssŭ-mao

[Face p. 96]

Plate XXII

5: Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16

000 From Prince Henri's account of his travels they must have reached Ssŭ-mao the day after I left it.

On the 5th April we started northward for P'u-êrh. The road, which is fairly easy, crosses a range at 6,300 feet and descends to Na-k'o-li, where we slept. A Tibetan caravan of 300 or 400 mules, all laden with tea, was on the road going the same way as ourselves. They were natives of the Wei-hsi[1] district, and told me that there would be an unusual number of Tibetans at Ssŭ-mao that tea season as there was to be a big festival in Tibet the following year, when it would be necessary to make presents of tea to the Lamas. At night they fastened all their mules up very close together and had ferocious looking dogs on long ropes tied up all round to guard against thieves.

I found these men very pleasant, and subsequent experience proved that Tibetans in China and Chinamen in Tibet always are very friendly. No doubt the feeling of being isolated in the midst of strangers knocks some of their natural bumptiousness out of them. I have heard Englishmen in Rangoon expatiate on the pleasant manners of the Chinese. Perhaps they would think less of their manners if they had seen the Chinaman in his own country. It is, however, fair to add that a great deal of the apparent bad manners of the Chinese is unintentional. It comes natural to them, and they are not in the least aware that they are bad mannered.

563 On this march I came across a tribe which was new to
● 291 me. They call themselves Pa-hawng, and the Chinese name for them is Ma-hei. They are distinguished from other tribes as usual by the women's dress, which consists of a short black jacket with silver ornaments hanging down over it from their necks, and black trousers reaching down to the knee. They plait their hair into a pig-tail and wear no sort of head-dress. The married women have a piece of cloth round their waists which hangs down over their trousers[2]. Their language is of the Lo-lo type.

631 On the 6th April 12½ miles of a road, which would be good if it was not paved, brought us into P'u-êrh Fu, the most important official town, as Ssŭ-mao is the chief

[1] Lat. 27° 10', long. 99° 10'.

[2] See Plate LXXII, facing p. 394.

& Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16

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Photo by Major G. C. Rigby

Na-k'o-li

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Photo by Major H. R. Davies

Shans at Wei-yüan T'ing

Plate XXIV

[Face p. 100]

5: Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16

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The T'êng-yüeh mandarin and his children

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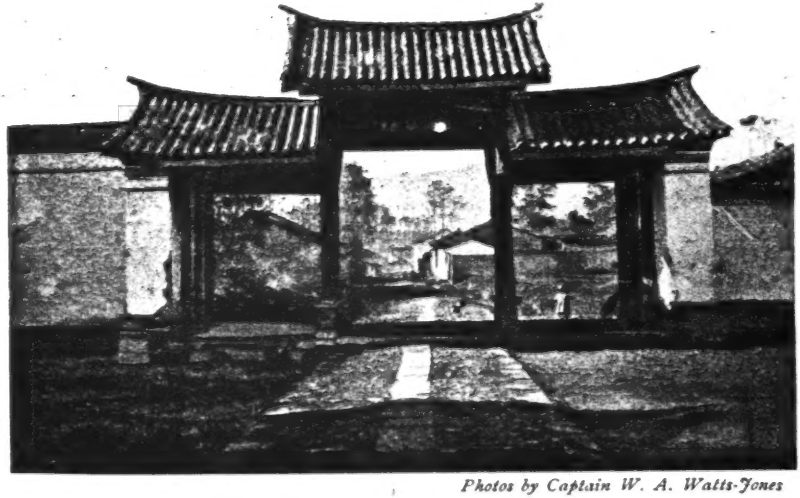

Photos by Captain W. A. Watts-Jones

A quiet street in T'êng-yüeh

Plate XXVIII

[Face p. 118]

5: Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16

much the same size as the Pa-pien Chiang. The elevation of this river here is only 2,600 feet, and it is spanned by another chain bridge in the same shaky condition as that we had crossed two days before.

Sleeping at Chang-lu-p'ing we had a climb of 2,600 feet the next morning, and then a descent to the little narrow plain in which T'a-lang T'ing is built. The town appears to contain 500 houses or so, and has I think better shops than P'u-êrh. Its principal importance is derived from its gold mine, which lies some miles off the town. I did not visit it, as it had been examined in the previous year by Turner and Ker.

The villagers in this plain belong chiefly to the Wo-ni race, who are divided into three tribes, the K'a-tu, Pu-tu, and Pi-o. These all speak Lo-lo dialects closely allied to each other, but they have not the straight features and fine physique which are characteristic of the genuine Lo-lo. M. Bons d'Anty, of the French Consular Service, who is an authority on Lo-los, considers these tribes to be the original owners of the soil and to have been conquered by the Lo-los, who have imposed their own language upon them. If this is so, it seems probable that they belonged originally to the Mon-Annam race, and are connected with the P'u-mans and the Las and Was.

We met many Pu-tu and Pi-o families returning from the town. The dress of their women is picturesque. The dark coat reaching nearly to the knees is open in front, with a separate piece of cloth fastened across the breasts. In the arrangement of this piece of cloth lies a distinction between two of the tribes, for in the case of the Pu-tu it is buttoned on to the coat, while among the Pi-o it is simply fastened round inside the coat. The skirt of both tribes consists of one piece of stuff put on round the waist and just tucked in to fasten it. The turban has a long piece of spare cloth which is thrown back from the front over the top of the head. Their ornaments are large silver earrings. The colour of their coats and waistcloths forms another distinguishing tribal mark, for those of the Pi-o women are often white, those of the Pu-tu always dark blue. The young unmarried girls of both tribes wear blue caps instead of turbans, and their hair is cut to a length

5: Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16
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291 of about a foot, hanging down over their necks just after the fashion of the Kachin girls of the Burmese frontier. 563 The K'a-tu women are distinguished from the other two tribes by wearing trousers, and by little metal ornaments which hang down from the front of their turbans. These three tribes are known to the Chinese by the name of Wo-ni.

000 From T'a-lang the main road to the capital crosses the Red River at Yuän-chiang Chou and passes through Hsi-o and Hsin-hsing, but this route had been taken by Turner and Ker the previous year. To avoid known ground I took a road through Hsin-p'ing Hsien to Yi-mên-Hsien, passing through a piece of country quite blank on the maps.

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Our route led us in a northerly direction over the usual 563 mountainous country, and on the second day we crossed the watershed of the Black River and Red River at 7,500 feet. Our camp that night was at Ma-lu-t'ang, a village inhabited by genuine Lo-los, not Wo-nis. They say they migrated here from the Ch'u-hsiung-Fu district three generations ago. Besides Lo-los there are Wo-nis in this part of the country, and also two other tribes, K'u-tsung[1] and Lo-pi, of whom I have never heard in other districts. S I believe them to be connected with the Wo-ni race.

132 We had been experiencing quite warm weather lately, and this hot climate seems to be a peculiarity of the Black River basin, for the morning at Ma-lu-t'ang, which lies on the Red River side of the watershed, was cold and frosty. In two more days we reached the Red River at Mo-sha. It is from 70 to 100 yards wide, flowing through bare reddish coloured hills, but just here passing through a S plain four miles wide.

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291 This Mo-sha plain is at a level of only 1,650 feet, the lowest I have ever been in Yün-nan, except on the very borders of Burma or Tong-king. It is inhabited by Shans, who have however no sawbwa of their own. The women have a very peculiar dress, quite different to that of any Shans I have seen elsewhere. Their blue jackets have red cuffs, and they wear a red band of cloth round the waist. Both jacket and petticoat are much ornamented round the

[1] Not to be confused with Ku-tsung, a name the Chinese of Yün-nan apply to Tibetans.

5: Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16
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edges with stripes of red, white, and yellow. To complete the costume a very short jacket similarly ornamented is also often worn over the other jacket.

But the most remarkable thing about these Shans is that they are not Buddhists, but spirit worshippers. They are the only non-Buddhist Shans I have ever come across, except a few scattered families of the race whom I found in northern Yün-nan and in Tibetan Ssŭ-ch'uan. They have possibly lived so far from the influence of both Burma and Siam that Buddhism has never reached them. By Buddhism I do not of course refer to the religion of China, but to the Burmese form of Buddhism which is so universal among the Shans of Yün-nan.

The houses at Mo-sha are built of soft mud bricks and have flat roofs made with timber, covered with earth. These flat roofs are a peculiarity of the Hsin-p'ing Hsien district, in which we had now arrived. Chinese, Lo-los, and Shans all build alike, and use their roofs to sit on, and also as a place to stack wood and straw. This style of building I do not remember to have seen anywhere else in Yün-nan. We slept at Ta-t'ien-fang, a village which lies up a little side valley, and is called Ho-nam-tok by the Shans.

The next morning, the 11th January, we had a very steep climb up to Chiu-ti-mo, the road at one time rising 1,400 feet in a mile. We were here wrapped in dense mist, which did not clear till just before sunset. The mist in the Red River valley is curious. Down in the plain the air is quite clear and dry. The bottom of the mist is at about 3000 feet in the morning, extending up to 5000 feet. It then gradually rises till its top reaches 7000 feet, and it does not disappear till late in the afternoon. Villages like Chiu-ti-mo, which are at about 5000 feet, live in almost perpetual damp and darkness, and the mist makes it very cold all day.

Crossing a range we reached Hsin-p'ing the next day. The place lies far from all main roads, and the populace had apparently never seen a European before[1]. They had got wind of our coming, and the whole population lined the

[1] M. Rocher I find visited this town in 1872.

5: Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16

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Waterfall in tributary of Yangtze

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Photos by Major H. R. Davies

Lo-los wearing the Lo-lo cloak

Plate XLIX

[Face p. 212]

5; Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16

000 Chin-sha Chiang or Golden Sand River, but it does not seem to be known by this name to the people who live on its banks.

Following the Hui-li Chou road the next day for a few miles we reached the large village of T'ieh-chiang-ts'un. From here I turned off in a westerly direction to examine the country lying between Hui-li and the Yangtze with a view to seeing if there was any possible chance of a line for a railway. Our road took us among hills which command a magnificent view of the country all round, so that Lachman Jadu the surveyor was able to do a lot of work.

563 Ta-shih-p'êng where we slept is at an elevation of 8,800 feet. This village is inhabited by Lo-los who are an offshoot of the Independent Lo-los of the country further north, and came to their present village from the neighbourhood of Lei-po T'ing. The emigration took place a long time ago, and their dialect has somewhat changed, though they say that they and their northern fellow-tribesmen can still understand each other fairly well.

The son of the head-man was at the time of our visit away with a good many of the young men of the place, helping the Chinese in an expedition against some of the Independent Lo-los. They do not seem to have any objection to fighting against their kinsmen, but they say the latter are not really more turbulent than anyone else, but that they are led on to commit robberies and to disturb the country by outlawed Chinamen who have taken refuge among them.

•291 Both men and women at Ta-shih-p'êng were wearing the Lo-lo cloak described by Baber. It is made of grey felt, which they weave themselves out of wool. It is fastened round the neck, has no sleeves, and hangs down to the knees. It must form an excellent protection against cold, rain, or snow.

000 For two more days I marched westward, examining carefully this very intricate country, and then turned north and crossed the stream which flows down from Hui-li Chou. Where I crossed it in the Hui-li plateau it runs in a curious chasm 1000 feet deep, with very steep sides of soft shale, and with no level ground at the bottom except the bed of

S. Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16

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The Lo-lo chief's wife at Ma-huang-kou

Photos by Major H. R. Davies

Miaos near the Ya-lung River

Plate LII.

[Face p. 232]

5: Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16
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Mi-li

Photos by Major H. R. Davies

Mi-li villager

Plate LIV

[Face p. 242]

5: Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16

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The Mi-li lama prime minister

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Photos by Major H. R. Davies

A tame yak

Plate LV

[Face p. 246]

5: Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16

361 [792] size, and has some approach to regular streets in it. The monastery is a fine one and is said to contain 1800 lamas. The population of the place is chiefly Tibetan but there are a good many men of Chinese descent who have intermarried with the natives of the country and become Tibetanised.

631 There are three Chinese officials in the town, one civil and two military. The latter command the small garrison of 70 soldiers and are not men of any rank. The civil mandarin is called the *liang-t'ai* and is practically a commissariat officer, his duties being to collect supplies for Chinese officials passing along the road.

None of these Chinese officers have any jurisdiction except over the Chinamen living in the town. The government of the state is in the hands of a hereditary Tibetan chief who has under him a second chief, while the lamas, here as everywhere in Tibet, have considerable influence in affairs of state[1].

797 A French Catholic mission has been established here for many years, and the missionaries have passed through many vicissitudes. In 1881 Père Brieux was murdered a few miles from the town. The Tibetan authorities put the crime down to brigands, but there seems little doubt that the murder was instigated by the Ba-t'ang lamas. In 1887 there was an organised rising of the Tibetans, the mission stations at Ba-t'ang, Ya-k'a-lo, and A-tun-tzŭ were burned, and M. Brieux's grave was desecrated.

For some time the work of the missionaries was at a standstill, but after long negotiations, supported by the French Government, they obtained full compensation, and their houses were rebuilt for them. The Viceroy of Ssŭ-ch'uan can evidently exercise his authority here when he likes, though in ordinary circumstances the Tibetans are left very much to themselves.

291 We spent three days in Ba-t'ang, employing the time in buying boots for ourselves and in getting an extra transport animal or two. The boots that Tibetans habit-

[1] Owing to a rebellion which took place about 1904 things have changed considerably in Ba-t'ang. There is now a Chinese garrison there, and the monastery is said to have been destroyed.

5: Davies : G-5 (1894-1900) 1909 AF16 Southwest China AF16

291 ually wear are made of felt and soled with leather. Our own boots were in a deplorable condition after 2000 miles of Chinese roads, and we were glad to be able to get such serviceable substitutes as the Tibetan article. They are not, however, altogether comfortable: the sole is so thin that every sharp little stone can be painfully felt through it.

435 We had brought with us some musical boxes and field glasses as presents to reward friendly individuals who might assist us in our travels, but we soon found that among Tibetans there was not the slightest prospect of finding anyone friendly enough to deserve a present. So we began to make use of these things in our horse dealing bargains. Two musical boxes and a pair of glasses was the price of a very nice pony we bought from one of the military mandarins.

132 The climate of Ba-t'ang we found extremely pleasant, very much like a hot summer day in England. During our stay the maximum temperature was 80° and the minimum 55°. The heat can never be very great in summer. Snow, they say, falls occasionally in winter but always thaws by the middle of the day. The place lies too high to cultivate rice, but wheat and barley grow well, and peach trees appear to thrive. We made the height 9,300 feet by both aneroid and boiling point thermometer. This is considerably higher than the observations of other travellers. Desgodins gives 8,065 feet, Rockhill 8,223 feet, Bower 8,500 feet, and Gill 8,546 feet[1].

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758 The inhabitants of Ba-t'ang we found quite pleasant, and Manifold made them still more friendly by performing several operations for cataract. After the first patient—an old woman—had been successfully operated on and found she could see again, there was quite a run on Manifold's services and he restored the sight of seven people altogether. There was some danger that the patients would be too anxious to use their eyes again and would not keep them bandaged for the necessary four days, but we heard afterwards that all the operations were successful.

[1] Hosie, however, who has visited Ba-t'ang since we were there, makes the height 9,184 feet.

5: Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16

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Photo by Major H. R. Davies

Tibetans at Ya-ra-no

Plate LIX

[Face p.280]

5: Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16

doubtless with mining operations developed by a railway there would be large exports to other provinces of China. At present there is an export trade of copper, zinc, and lead from Yün-nan to the Yangtze.

Imports. To come now to *imports.* Of these cotton is by far the most important. The whole population of Yün-nan is clothed in cotton clothes, and yet practically no cotton is grown in the province. The whole clothing of this part of China has therefore to be imported. It is brought in as raw cotton, as cotton yarn, and as cotton cloth; but the greater part of it comes as yarn and is woven into cloth in the province. Raw cotton will however always be a necessity, as in winter the Chinese wear wadded coats for warmth. The imported cotton cloth is usually too dear for the poorer classes, but is worn a great deal by those better off.

At present the chief weaving centre is at Hsin-hsing Chou (lat. 24° 20′, long. 102° 35′), and this has become firmly established owing to the treaty port at Mêng-tzŭ (Meng-tsz') having been opened before T'êng-yüeh (Momien). Weaving is, however, carried on at other places as well, and factories would spring up wherever a railway brought cotton yarn in cheaply.

In Ssŭ-ch'uan there is also a large population—estimated as at least 45,000,000—who are also almost entirely dependent for their cotton on outside sources. But with the probability of this province being connected by rail with Hankow in the near future, it is doubtful whether much of this traffic would be secured by the Yün-nan railway.

Woollen clothes are at present almost unknown at Yün-nan. It is doubtful perhaps if fashion would ever allow woollen coats to be worn in public instead of the universal wadded cotton garments. But this would probably not apply to sleeping in woollen blankets and wearing woollen underclothes.

Leather is an article that is not well made in China, and imported leather should find a sale. *Firewood* is scarce and dear in most parts of Yün-nan and Ssŭ-ch'uan. In Burma there is an almost inexhaustible supply at a quarter the price. This may become an important article of trade, and *timber* should also be an import.